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Shree Shree Anandamayee Ma

श्रीश्री आनन्द मयी संघ

ॐ मा

मातृ शरणं

Jayanti Souvenir

★

Dedicated

to

SHREE SHREE ANANDAMAYEE MA

on the occasion of

HER

60TH JAYANTI CELEBRATION

कश्मार शोध [illegible] पुस्तकालय
गुप्तगंगा निशात
प्रवेशांक नं०..........

मातृ-स्तोत्रम्

[काश्यप विरचितम्]

यस्याः स्मितं हन्ति जगद्वरेण्यं
ज्योत्स्नेव शश्वन् मनसोऽन्धकारं ।
वाङ्माधुरी मुग्धकरी च यस्याः
आवर्जयत्यत्र समस्तलोकान् ॥
स्नेहेन या भक्तजनानसंख्यान्
सदात्मसाद्वै कुरुते प्रसन्ना ।
नमो नमश्चैव नमोऽस्तु तस्यै
आनन्दमय्यै जगदम्बिकायै ॥ १ ॥

तत्त्वं तु यस्याः परमं निगूढं
न जीवबुद्धेर्गमनीयमस्ति
या सर्व्वदा ब्रह्मपरायणापि
मायाविहीनाप्यमियाति साक्षात् ॥
धैर्य्यक्षमापारगतेव माता
हीनप्रजानां वरमंगलार्थं ।
नमो नमश्चैव नमोऽस्तु तस्यै
आनन्दमय्यै जगदम्बिकायै ॥ २ ॥

यस्याः कृपा मे सदुपास्तिभक्ति-
पराङ्मुखस्यैक इहावलम्बः
योदियच्चित्ते कलुषेऽपि हर्ष-
रसाप्लं तं ततकुरुते महिम्ना ॥
सर्व्वात्मदानं स्वजनैश्च यस्यै
एकं हि कृत्यं खलु धीयुतानां
नमो नमश्चैव नमोऽस्तु तस्यै
आनन्दमय्यै जगदम्बिकायै ॥ ३ ॥

Shree Shree Anandamayee Ma

Foreword

Those who have already come in contact with Shree Shree Anandamayee Ma never seem to tire of reading or listening about Her. Those who have heard about Her, but have not yet had the opportunity of having Her Darshan often express a desire to know a little more about Her personality, and also something about the experiences of Her devotees who are vast in number and come from all walks of life and from almost all over the world. It is for the benefit of both that this small Souvenir has been published. It contains one article about Mother, a few pages of Mother's words from *Matri Vani*, some Hindi matter, some information about Shree Shree Anandmayee Sangh and a composition in English by Sri Dilip Kumar Roy. It has been kept small in size and handy for distribution on a large scale.

The article by Shree Mahamohopadhyaya Gopinath Kaviraj of Banaras, recognised as one of the greatest scholars of India, was written some years ago for a book that was published by devotees and has been selected because it contains information which would be found interesting and informative by persons of almost all intellectual and spiritual levels. One of the objects of the Sangha is to endeavour "to carry the message of Mother and glory of Her personality to the world." This small Souvenir is published in pursuance of that.

Another reason why it is published at this time is that within a few months during May 1956, the Sangha will celebrate the 60th Jayanti of Mother (Shree Shree Anandamayee Ma) at their ashram in Banaras. It will be a very special occasion for the devotees and the programme will include a Yagna, Discourses of Mahatmas, Bhajan and Kirtan, Shastrarth, and a programme of Pujas in which the persons present, i.e. the householders will also participate.

It is expected to be a unique function in many ways and this Souvenir is intended also to convey the necessary information to people all over India so that those who may so wish might avail of the opportunity of participating in the function so as to experience for themselves the extraordinary upliftment, that is so difficult to express, but which is invariably experienced by all and one in the presence of Mother during such functions.

प्रणाम

या देवी सर्वभूतेषु मातृरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमोनमः ॥ १ ॥

या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता।

नमस्तस्यै नमस्तस्यै नमस्तस्यै नमोनमः ॥ २ ॥

सर्व मंगल मांगल्ये शिवे सर्वार्थ साधिके।

शरण्ये त्र्यंबके गौरि नारायणि नमोस्तुते ॥ ३ ॥

सृष्टिस्थिति विनाशानां शक्तिभूते सनातनि।

गुणाश्रये गुणमये नारायणि नमोस्तुते ॥ ४ ॥

शरणागत दीनार्त परित्राण परायणे।

सर्वस्यार्ति हरे देवि नारायणि नमोस्तुते ॥ ५ ॥

ॐ भवताप विनाशिन्या आनन्दघनमूर्त्तये।

ज्ञानभक्ति प्रदायिन्यै मातस्तुभ्यं नमोनमः ॥ ६ ॥

त्वमेव माता च पिता त्वमेव।

त्वमेव बन्धुश्च सखा त्वमेव ॥

त्वमेव विद्या द्रविणं त्वमेव।

त्वमेव सर्वं मम देवदेव ॥ ७ ॥

Mother Anandamayee

MAHAMAHOPADHYAYA GOPINATH KAVIRAJ, M.A., D.LITT.
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It was on a fine autumn morning in 1928 that I first came to know the name of Mother Anandamayee. I was getting ready to go to college, — I had not then retired, — when the late Mahamahopadhyaya Pt. Padmanath Vidyavinoda, M.A. came and met me in my house and informed me that Mother Anandamayee of Dacca had come to Banaras. He presented me with a pamphlet written by the late Mr. Kunja Mohan Mukherji alias Swami Turiyananda on Mother and on the miraculous deliverance of his son from an impending snake-bite through Her grace. He said to me that the sight of Mother absorbed in Samadhi was really an ennobling one and he asked me to go and see Her, if possible. This commendation from the lips of a person who was known to be a fastidious critic of men and things and who spared none from his attacks, seemed to me to carry special weight.

Mother was staying then in the house of Kunja Babu at Ramapura. I made up my mind to see Her there. Accordingly I went to Kunja Babu's place in the evening, where both Kunja Babu and his elder brother Sasanka Babu (the late Swami Akhandananda) very kindly undertook to help me in having Mother's 'darsana'. They introduced me to Bholanathji immediately and the latter took me to a small room on the ground floor where I found Mother absorbed in Samadhi surrounded by a number of bhaktas. Bholanathji was anxious to see Her come back to Her senses soon and made various unsuccessful attempts to that end. Knowing that a trance must be allowed to run its full natural course and that every artificial method of breaking it up was fraught with grave risks, I asked him to desist from doing anything calculated to interrupt it. I was waiting for Her return to normal consciousness, but noting that even in two or three hours Her condition did not come down to normal and apprehending that it might take an indefinitely long time, I returned home with the intention of coming and seeing Her next day.

It was on the 6th September that I paid my first visit to Mother. I came to learn that She had come a day or two earlier and also that this was the second time She had come to Banaras. Her first visit having been in 1927 on Her way to Hardwar on the occasion of the Great Kumbha Fair.

I came back to Mother's place on the 7th as already arranged. In fact I came twice every day during Her short stay at Banaras till the 12th September. I remember I did not miss a single day on this occasion. It is difficult to analyse after a lapse of over 17 years my first impressions of Mother and to explain in words what exactly I then felt. I can only say that what I actually saw with my own eyes far exceeded anything of a like nature I had ever seen before ; — it was a dream, as it were, realised in life. During the few days Mother

was at Banaras, Kunja Babu's house presented a spectacle of festive jubilation where an unending stream of visitors continued to flow in every day from before sunrise till after midnight. The doors of the house were kept open all the time and everybody was always welcome. High officials, pandits, university students, shopkeepers, sadhus, sannyasis, priests, laymen and men in the street — all flocked in numbers, each in his own convenient hour, to have a glimpse of Her 'darsana', to pay their respect to Her and if possible, to exchange with Her a few words. People of both sexes, of all ages and of all ranks were to be found in the crowd. Some came to have Her 'darsana' only, a few to have their doubts solved, while others still were there out of mere curiosity. The beauty of it was that all felt a sort of magnetic charm in Mother's personality, so that those who had come once out of curiosity could not resist the temptation of coming back again, no longer out of curiosity which had been satisfied but owing to some mysterious attraction. The fact is that all felt that they were like little children in the presence of their own mother. The bleakness of cold formalities was replaced by the warmth of familiarity and intimacy. Mother behaved with them as with Her own children — dear, affectionate and very familiar. There was not the least reserve in Her look nor any note of constraint in Her expression. The whole atmosphere was one of a friendly gathering imbued with vivacity and joyousness.

Every evening a sort of informal meeting would be arranged in the courtyard where the visitors would be seated round Mother and ply Her with questions. She used to reply to each question resolving the doubts of the inquirers with a few short sentences in Her sweet and inimitable manner. As the enquirers hailed from different cultural levels and represented different intellectual and spiritual points of view, it is only natural that the questions should range over many different topics, and be of varying interest and value. It was wonderful how Mother tackled all these questions with the same ease and spontaneity and without requiring a moment's reflection to deal with even the most abstruse and knotty problems brought before Her. Her replies were as a rule very pertinent, going straight to the heart of the questioner, couched in a language remarkable for its terseness and expressiveness. Every word that fell from Her lips carried weight; and humour too was not wanting when occasion demanded it. Mother as a conversationalist was seen at Her best in those days — it was a quality to which everybody who has had the privilege of talking with Her in later years is in a position to testify. It was interesting to observe that She maintained an attitude of strict reticence in regard to questions which were not bona fide in nature but were either academical or intended to elicit opinions likely to hurt the feelings of others.

Different 'Kirtan' parties vied with each other in singing daily before Her the glories of the Divine and His Name. Individual devotees with a melodious voice considered it a distinct honour (to themselves) to be permitted to regale Her with their songs.

On such occasions generally, when the music flowed spontaneously out of the deeper feelings of the singer's heart and also on other occasions when in the course of conversations a crucial point was reached it was observed that Mother's appearance became aglow with Bhava and the normal gave way to the supernormal. It seemed as if Her usual personality with which Her 'bhaktas' were familiar was replaced for a while by an altogether different

one. At such moments various unusual phenomena were observed. 'Stotras' and 'mantras' of an extraordinary kind used to gush out of Her lips with a rapidity which made it practically impossible for any one to record them. The language of these utterances was unique; it was not, strictly speaking, Sanskrit nor even any of its derivative vernaculars, though there were a few Sanskrit words here and there. Several words were unfamiliar and even the so-called Sanskrit words did not perhaps convey their usual sense. Besides, very often monosyllabic 'Bijas', known or unknown, were interspersed. The pronunciation was so perfect that even a conjunct sound, made up of several consonants without any intervocalic linking, was distinctly audible. Sometimes on these occasions Mother melted into tears or ejaculations, or even would become rigid and pass into a trance-like condition.

The trance-like state was also induced in those days when 'bhaktas' offered flowers at Her feet or in other ways tried to propitiate Her. The response was immediate.

There was a difference of opinion at that time concerning the precise status of Mother. Some held that She was a Goddess in human form — Kali according to some, Durga according to others, Sarasvati or Radha according to others still. Some thought that She was a human aspirant, who had attained perfection in this life after a series of births during which Her spiritual progress had been continued. Others again entertained the view that she was a *Brahmavadini* as of yore or perhaps an Incarnation of the Divine come down to earth to relieve its sufferings. She was identified with Sukadeva by some and with Sri Krishna Himself by others. People of worldly nature used to think that some higher spiritual entity, human or celestial, was in possession of Her body and utilised it as an instrument to serve its own ends. A certain gentleman, then living in a house adjacent to my own and working in one of the local High Schools, went to the length of telling me that Her case was clearly one of obsession, though by a good spirit and that it was desirable to bring back the soul from the control of the spirit. This gentleman, who was old and had the reputation of being a practical tantrist of long standing, claimed to have the power of restoring Her to Her normal condition, provided that Her husband and father were agreeable. He was under the impression that the appointed course or evolution of Her life was being impeded in this way and that in the interest of Her own spiritual welfare this setback should be removed. It goes without saying that nobody cared to attach any importance to these words. One day, the great speaker, the late Swami Dayananda of the Bharat Dharma Mahamandal, came to see Mother and had a personal talk with Her. Though the interview of Swamiji was intended to be more or less of a private character, it was arranged that the late Sasanka Babu and myself would be allowed to be present on the occasion. Swamiji put several questions to Mother which She readily answered. Thus :—

Swamiji, — Mother, what are you in fact ? People hold different views regarding you and no agreement seems to exist. What have you to say of yourself?

Mother, — You want to know what I am. Well, I am what you consider me to be — not more not less.

Swamiji, — What is the nature of your Samadhi? Is it 'Savikalpa' or 'Nirvikalpa'? Does mind then persist?

Mother, — Well, it is for you to decide this question. All that I can say is that in the midst of all apparent changes of state in body and mind, I feel, I am aware, that I am always the same. I feel that in me there is no change of states. Call it by any name you like. Is it Samadhi? Several such questions were put and answered.

These few days of Mother's stay at Banaras sufficed to convince me of the greatness of Her personality and the unusual sanctity of Her life. I learnt Her past history from those around Her, including Bholanathji, Sister Gurupriya, Sasanka Babu and others, and I still remember with delight happy occasions when Mother Herself condescended to narrate the story of Her early life and its development at Bajitpur and Dacca. It was a story of gripping interest to us all.

This story which relates to Her earlier life at Astagram, Bajitpur and Dacca, much of which has since been recorded by Her admirers and devoted followers and the story of Her later life throw a flood of light on Her unique personality.

The greatest thing that struck me most in those days in Her was Her personality. Her physical features were magnetic. Her smiling countenance, the sweetness of Her expression, the simplicity of Her life and behaviour, Her unassuming and genial manners, the cordiality and warmth of Her relationship with all, coupled with Her extraordinary holy life and wisdom, made Her an object of universal attraction and adoration.

During succeeding years I was privileged to come in closer touch with Her and to know Her more intimately. But it is not possible for me to state what Her exact role is or what particular rank is occupied by Her in the spiritual hierarchy of this country. That different persons should hold different opinions regarding Her personality is of course natural. For in a matter like this, a correct analysis on intellectual basis is not possible and an ordinary human judgment cannot yield any useful result.

Still however an attempt is being made here at the request of friends to discuss briefly some of the most prominent features of Her life and character. It is expected, this discussion will not be taken as amounting to a final solution of the problem, for it offers no solution at all. It is intended rather to serve as a possible aid to a clearer appreciation of Her or as a suggestion in that direction. The basis of this discussion is furnished by the data in Her own utterances, whether embodied in books already published or awaiting publication, or otherwise.

Firstly, it is well known that Mother received no Diksa or initiation of any kind from an external Guru and also that She Herself does not give Diksa to anybody. In other words in the technical language of the Sastras She claims to be neither a Guru nor a Sisya.

But an informal Diksa, not one taken from an outside agency, — She certainly had. We know that this informal Diksa took place in the year 1922, when She was twenty-six years of age. Mother Herself admitted this fact shortly afterwards to one of Her cousins. This Diksa was not of the usual type known to us but it did represent the initiation of a certain spiritual activity within Her body, an activity which did not owe its origin to any source other than Her own self. In the conventional language of the world it may not be termed

Diksa at all, but it is recognised as such in the traditional teachings of the mystical science. That a systematic course of Sadhana including physical and psychical disciplinary exercises, followed this event in Her life is well-known. In the tantrik literature it has been made abundantly clear that Diksa is a spiritual necessity, though it is true that in every case external ceremonials or other forms of activity may not be needed. Inner Diksa consists in an activity of self-purification. This kind of Diksa is determined by the intensity of the Divine Power of Grace descending upon the soul. So far as the fundamental variety of this purificatory process is concerned, we have to recognise four ultimate types, viz. Anupaya, Sambhavopaya, Saktopaya and Anavopaya. When the descending grace is extremely powerful the first type of Diksa follows as a natural sequence. With diminishing power the others are employed. In Anupaya Diksa perfection is realised at once. In Sambhavi Diksa or even in Sakti Diksa the necessity for external Kriyas as an aid to inner purification is not recognised.

In the History of mysticism it is recognised everywhere that in exceptional cases illumination is possible and this takes place even when an external source is lacking. We know of the Pratyekabuddha who neither received his widsom from any previous Buddha nor communicated it to others. He was a Buddha no doubt, having attained to Enlightenment but he was neither a Sisya in relation to an earlier Buddha nor a Guru in relation to a future Bodhisattva or Buddha. Had he been a Guru he would have been a perfect Buddha (केवल ज्ञानी). The illumination in this case had its source within.

In the Vedic literature we come across cases of Risis who having been blessed with spontaneous illumination, were the seers of mantras which are associated with their names. This self-generated wisdom is really an example of the so-called Pratibha Jnana of which we read so much in the Patanjal and other Yoga systems and in the tantrik literature. The origin of Pratibha Jnana is explicable as the result of Divine Grace descending on the soul of man.

The Grace or Sakti which comes down on the matured soul is of different degrees of intensity. These degrees belong in the main to three categories — intense, mild and dull. Each of these three varieties is again subdivided into three classes, so that there are altogether nine degrees in all. If grace of the second degree counted from the beginning, descends on the soul, it is not required to have recourse to a Guru for illumination and one gets the Light from within. This light is spontaneous and does not come from an external source. In such cases the necessity of an external Guru is dispensed with. But the Prarabdha Karma remains and the body which is an outcome of this Karma persists till the Karma is worked out through Bhoga. When grace of the first degree descends the Prarabdha itself is destroyed. And with the exhaustion of Prarabdha the impure body also falls off. The question of an external Guru does not arise in this case, as in the case of the second degree of Grace.

In Sant literature we hear of Swayam Siddha Sants or persons who are saints from the very birth and not due to the accident of knowledge from an external source. These men take no Diksa from others, but they are in a position to give Diksa to deserving candidates. These great Souls descend from transcendent regions, specially from the Divine World, beyond the Cosmic Mind and the Great Void. And when embodied, their centres of consciousness

never come down below the middle of the two eyebrows. In the literature of other countries also the record of similar cases is not altogether wanting.

I do not know if any of the above types of self-generated illumination is analogous to the nature of Mother's personality. It seems that Mother is not comparable to a Pratyekabuddha, for, while a Pratyekabuddha is exclusive and isolated in his blissful seclusion, indifferent to the fact of Universal misery, Mother is too keenly sensitive to the sorrows of the world to remain contented with an isolated existence, even if it were possible. All Her thoughts and activities have their bearing on the amelioration and transformation of the world. And as a matter of fact She has always that Cosmic and Transcosmic Consciousness precluding any possible exclusiveness of outlook.

We know of cases of souls which are always perfect and which dwell permanently on the Divine Plane as eternal associates of the Divine Person to whom they are related as inalienable aspects of the integral whole. These souls are very similar in nature to the Svayam Siddha type mentioned above. As a matter of fact they are not subject to the action of ignorance or Time Spirit and are never required to come down to earth except in company with the Supreme Lord during His descent or at other times as directed by Him in regard to the time, place and manner of descent. Such souls considered from the standpoint of spiritual status and attitude are varied in nature. It would be unfair to place Mother under this category, for the simple reason, that while these souls are characterised by a sense of intimacy with the Divine which seldom encroaches on identity, Mother represents an integral self-awareness which never tolerates even in the slightest degree an idea of separation or distinction from the integral Central Being. Her confession concerning Her consciousness of identity with the Cosmic and the Supercosmic existence and with all the powers and attributes associated with it, is a clear argument against the inclusion of Mother in this category.

The view which accepts Mother's personality as a case of Avatara may be dismissed with a few words of comment. The question of Ansa or Kala may be left aside, but it seems to me that even the possibility of a Plenary Avatara is excluded in Her case. The fact is that every Avatara, unless he is of the plenary type, represents an aspect of the Divine Power and can never represent the Divine Essence or even the Divine Person in toto. In several cases the Avataras are self-forgetful Divine emanations whereas in others in which self-consciousness is retained, integral consciousness seems to be always lacking. In case of the Plenary Avatara also, if there be any, unbroken consciousness of his plenary nature does not appear to exist. A careful study of Mother's utterances and a critical attitude towards Her life and activities would perhaps reveal the fact that Her case is altogether different. She Herself has confessed to some that She never loses Her supreme self-consciousness. Samadhi or no Samadhi, She is where She always has been; She knows no change, no modification, no alteration; She is always poised in the self-same awareness as a supreme and integral universality, transcending all limitations of time, space and personality and yet comprehending them all in a great harmony.

She has said time without number that Her body is not like that of an ordinary person generated through Prarabdha Karma under the dominating influence of ignorance and

that She has had no previous life to account for Her present existence; nor will She have a future life in continuation of and for the adjustment of Her activities in the present life. The fact that She was aware of Herself and conscious of what was happening around Her immediately after Her birth is an illustration to show that Her self-awareness was born with Her and was not the effect of either Her so-called Diksa or Her so-called Sadhana in Bajitpur.

Mother says that all Her activities are really spontaneous and not prompted by will or purpose, nor influenced and coloured by desires. Will-power is not the spring of Her actions. The untrained will of the lay men and the trained will of the Yogi are equally absent in Her and what appears like the will is only an expression of the Great Power beyond the will working from within. She distinguishes between Mahasakti and Ichchasakti, saying that while the former is like the fire, the latter is like the smoke that issues out of it. Ichchasakti or Will-power cannot exist in a person who, whether considered as an individual or as the universal, is essentially impersonal. The power of the Impersonal or the power which is Impersonal expresses itself in the Cosmic Mind as the universal will and in the individual as the individual will, but in itself it can hardly be described as will of any kind. It is Pure, Ineffable and Absolute. Of course, there is such a thing as the Divine Will, but we have to interpret it as identical with the Supreme Power rather than as will analogous to the human will though it must be admitted that the human will and the Divine Will are in a sense the same Power.

Will implies self-limitation to a certain extent even though that limitation is an imposition by itself on itself. What is technically known as Karma is really an outcome of the individual will of man with an egoistic background and functioning under ignorance. Freedom of will implies a removal of this limitation. If the limitation is self-made its disappearance is equally self-initiated. In the Self which is really free from all limitations, the will is absolutely free. In other words it is not will in the ordinary sense of the terms but is an expression of the Divine Power, free and unobstructed in its functioning. That Mother has no will of Her own as distinguished from the so-called Divine Will shows that all Her movements take place spontaneously and that She does not hold Herself responsible for any of them. Her movements are guided neither by the predispositions of the past nor by any considerations of the future. They are confined to the present and they rest there as in the heart of Eternity.

From this it might be inferred that She is always in a state of purity and that what comes to pass in Her life is determined not by Herself as She appears to us but by the forces working from above. Her system is like a stringed instrument giving out notes, not of its own initiative but in response to shocks or vibrations received from outside.

It is very difficult for a man to conceive a Personality which is so impersonal or the Impersonal actually embodied in such a Person. In Mother we have a curious combination of these contradictory elements, for which reason, one finds it so hard to form an estimate of the truth of Her Being. Will Power being really absent, the absence of Karma as a moral force becomes intelligible. That Mother is untouched by Karma of any kind need not therefore be an enigma. There being no previous Karma the origin of Her body is to be

explained by the play of the Supreme Power, either in itself or as reacting to the collective aspirations of humanity. As to why the Supreme Power should have expressed itself in a particular human body is a question to which an ordinary man is not in a position to reply.

The experience of Sarvatmabhava to which all mystics look forward to, after their realisation of self, is found to be a normal experience with Mother even in Her earliest days. The fact is so patent to all acquainted with Her life that no illustration is needed to substantiate it.

The true ideal of Samadhi which Mother has held out before Her admirers is intended to show that She does not attach undue importance to the Static Brahman realisation or to the Dynamic one. She places the Supreme Truth as consisting of and yet exceeding both these lower truths. The gradual evolution of the human soul in the direction of this Absolute Reality is represented by Her as an integral spiritual movement in which there are certain relative poises. Chitta Samadhana, Bhava Samadhana and Vyakta Samadhana are the three successive stages of inward development leading to its culmination in what is called by Her as Purna Samadhana. The first stage stands for the incipient condition of the evolutionary movement in which the mind is dried up and rendered light and combustible, owing to the elimination from it of the waters of worldly desires and passions under the influence of inner culture in the form of meditation or otherwise. Just as dry fuel, free from all moisture, takes fire easily and burns, in the same way the mind thus purified catches easily the fire of knowledge and becomes aglow. This spiritual condition, usually known as Bhavasuddhi or purity or Bhava, is called Chitta Samadhana. It arises under the influence of the Supreme Reality through different channels of expressions. Human nature being divergent, it is not strange that in some cases this state should represent an overpowering of the mental structure of the aspirant under the pressure of divine sentiment.

The second stage, called Bhava Samadhana, represents a more advanced condition than the first one. In this state the seeker remains immersed in the integral Bhava, insensible to the stimuli of outer nature. The body becomes, as it were, paralysed under the domination of this Bhava. Outwardly speaking, the body loses its mobility and power of responsiveness and becomes more or less like an inert clot, though inwardly the Bhava which has influenced it, begins to flow on in an uninterrupted stream. When this state matures into perfection what is left behind is only the play of the Integral Idea having unified the outer and inner elements of human nature. In this stage the individual being is charged and permeated with the integral Bhava and there is an overflowing of it into outer nature. In other words, the integral Bhava fills up the entire mind of the Sadhaka and flows over into the world outside him.

The third stage is called Vyakta Samadhana. In this condition the fire of knowledge burns as fully within the individual as it does outside. The soul is then absorbed in one undivided Universal Being. Even in this state the duality of Form and Formless persists. But in the next stage, which represents perfection and is called Purna Samadhana, all sorts of dualities melt away, having been for ever transcended in the Supreme Unity of Absolute Truth. This state is Transcendent and yet Immanent, is Nirguna as well as Saguna, Sakara

as well as Nirakara at one and the same time, and yet it transcends both. This is really the so-called Bhavatita condition free from the ripples of thought vibrations. This is Samadhi in the proper sense of the word, for it signifies Samadhana or completion of every sort of activity and thought, a state beyond ignorance as well as beyond knowledge. The stability of the body and the mind is based upon concentration on a particular principle or vision which, in the end, universalises itself, dissolves the egoistic sense remnant within it and stands out in its unique splendour. In course of time, this sense of basic unity also disappears. What is left behind is beyond the power of mind to grasp or of words to describe. This appears to be the highest perfection of Nirvikalpa Samadhana. Mother says that in this state all the activities of the body, even the vibrations of the cells, are stopped and that if the condition continues for a long time the body is likely to be destroyed. But one whose descent has for its object the welfare of the world continues in body as long as such continuance is necessary in the interest of humanity. This is a state of Mahayoga and is to be sharply distinguished from the yoga of the ordinary class. While an ordinary Yogi retains his sense of physical identity to the last moment of his life and is subject to action, a Mahayogi is above such limitations and is immune from the necessity of any action initiated by himself.

It is evident from the above that the state of Mahayoga bears a faint resemblance to Mother's own condition, with this difference that while Mahayoga is the logical culmination of a series of prior Sadhanas, Mother's state, as such, was not evolved in that way. It has appeared with Her and will disappear with Her.

There is a tendency in some quarters to consider Mother as belonging to the category of a Devta. These people are inclined to think, each according to his own point of view, that She is not a normal human being but is celestial in origin. In reply to the contention of these persons it may be said that there is no specific ground to regard Her in this light. That different devotees saw in Her person different heavenly manifestations is easily explicable on the hypothesis of their unconscious predispositions crystallised into visions of the gods and goddesses associated with their subliminal mind and may also be interpreted as due to the action of the Supreme Power functioning as Will through Her body. That She Herself as an individual did not exercise any will-power is to be assumed on Her explicit disowning of the use of such a power. It is the intensity of Bhakti in a worshipper which visualises its object in a concrete form. The function of the Supreme Power is of course assumed. We know of three layers of beings — one connected with the earth plane, the other with the intermediate plane and the third with the heavenly plane, known respectively as Men, Siddhas and Devas. Knowing Mother as one does at present, one cannot pretend to say that from the standpoint of Brahmavidya, the distinction of the three classes counts for much. The phenomena attributed to Mother are easily intelligible on the assumption of Her being endowed with Brahmajnana irrespective of the fact that She is Human or Siddha or Divya. As regards the question of Her descent as a Siddha or as a Devta it may be studied on the analogy of the problem of Her descent as Nitya Siddha or Swayam Siddha mentioned above.

There is another point which needs elucidation in connection with the question of Mother's identity. We always find that in spite of apparently diverse attitudes or poises in

Her mind and body She always feels Herself as one and the same. This awareness of unity in the self is not affected in the least by Samadhi or Vyutthana nor even by the three normal states of waking, dream and dreamless sleep. Samadhi and its effects on the system are not minimised nor are we going to attach undue weight to Her playful outer movements. Underlying both the same self-vision persists, neither clouded by the many-sided activities relating to the outer world, nor clarified by the withdrawal of the senses and the mind inwards. In the midst of tumultuous uproar She maintains an unbroken silence and in the depth of Her silence She speaks out eloquently. This shows that in judging of Her we should not allow ourselves to be led by our considerations of Samadhi or Vyutthana. This being so, we cannot explain the whole story of Her Diksa, Sadhana and Upasana and even of Her illumination and attainment of Supreme knowledge except as mere play, intended probably to serve as an example to ordinary humanity. One would thus find in Her a dual personality representing on the one hand the luminous peace of the Silent Self and on the other a self-imposed playful attitude displaying like a kaleidoscope the shifting visions of a series of dramatic pictures bound together by certain bond of affinity or sequence, the secret of which is hidden from the view of ordinary men.

We know very well that in every stage of Her life Mother played Her part admirably well consistently with the laws of propriety befitting Her role, and yet behind all these appearances She retains the self-same and eternally self-revealed consciousness. It is therefore a very difficult task to try to describe Mother as She really is. She has appeared differently to different persons and even if these differences are contradictory we can quietly accept them, knowing full well that in a higher synthesis even contradictories may meet together. These differences need not be obliterated in the interest of a particular view-point. Naturally we do not, and cannot, know all the phases of Mother's life ; and that the little we know of a particular phase we know imperfectly. She is too near us to be seen in Her proper perspective and as for ourselves we too shall have to rise up to the height and attain to broad outlook in which an attempt may be made to study Her properly. What is really needed is to feel that She is Mother and we are Her children and that as mere children we cannot be expected to know Her as She is but only as She shows Herself to us in response to our cravings. It really becomes us to behave as infants crying out in the night and invoking Mother with an inarticulate language for Her actual descent and benediction.

Mother's Words

(MATRI VANI)

1. It is man's duty ever to meditate upon the One Reality.

2. It is possible to practise God's Name under the most adverse circumstances. He causes everything to happen and hence is ever near.

3. Let the thought of God remain with you and do service with this conviction that while serving whomsoever it might be, you are serving the one who alone exists.

4. If there is constant effort to grow in to awareness of *That* which *IS*, there is hope that in time the awareness may become permanent.

5. Always keep yourself in a state which is favourable to the contemplation of the Divine. Thus the right sustenance for the mind will be provided.

6. Put your trust in God and let your mind be engaged in Japa and meditation.

7. Silent Japa should be engaged in at all times. One must not waste breath uselessly : whenever one has nothing special to do one should silently practise Japa in rhythm with one's breathing — in fact this exercise ought to go on continually until doing Japa becomes as natural as breathing.

8. To frequent the company of saints, sages and seekers after Truth is the bounden duty of man. Association of this kind will help to awaken his interest in that which is Real (Sadbuddhi). The more consistently one seeks the fellowship of the spiritually minded the greater will be the good.

9. Just as without the help of teachers and experts one cannot become proficient in the worldly knowledge taught at Universities, even so the Sublime Knowledge of the Absolute does not come without the guidance of a competent Guru. To find him is the problem, be it for spiritual progress, liberation or anything down to the smallest detail.

10. When Diksa is necessary it comes about at the appointed moment. One should try to keep one's mind on this thought of God and have firm faith, then at that right time He will do all that is needful.

11. Under the semblance of Union and under the semblance of separation abides He, the Supreme Himself.

12. At all times let patience be your stronghold. Say to yourself: "Lord, everything Thou doest is for the highest good". Pray for the power of endurance. Nothing happens that is not an expression of God's grace. Verily all is His Grace.

Anchored in patience, bearing everything, abide by His Name and live joyously.

13. Conditions vary. During spells of misfortune it is necessary to rely on Him with even greater fervour. There is no knowing through what mishap He may wipe out peril. Sometimes He actually removes danger by adversity. This is why He is called Dispeller of Danger — Saviour.

14. Be truthful in speech and rigorous in self-discipline at all times and devote yourself to the study of books of wisdom and to Satsang. Cultivate the company of those who are helpful in your quest, avoid those that distract you — in other words, associate with the Good and shun merely pleasurable. If you live in this spirit the help you need will come to you naturally — unasked.

15. Spiritual inquiry has arisen from that which is the source of you and all that is manifest, that is Ishwara, the Lord of the Universe.

To be sure, there is a way of approach even in term of gain and loss ; not to aspire to God-realization is loss and to aspire to it is gain — although He is self-luminous. He and He alone is the one thing needful, all the rest is useless. Without Him man cannot live. Leaving Him there is no place to go to. Therefore to exclude Him is impossible. He cannot be set aside. Because He is all in all, such is the nature and the mode of His play. Without Him man simply cannot proceed. He alone is. Through delusion you forget Him. All trouble is due to ignorance alone.

16. If man endeavours to live his life in the world according to "Dharma" (the dictates of religion and righteousness) he will gradually overcome sorrow and will progress towards peace. Without Him Supreme Peace cannot be found.

17. God alone is Truth, Happiness, Bliss. Do not desire anything except supreme Beatitude, the bliss of Self. Naught else exists. What seems to exist outside of that is merely illusion. Try to find your Self. All this clamouring is but natural to man. Man cries out again and again only to remove his sense of emptiness.

18. The true aim of man's life is to realise God. The question of renunciation obviously arises only with regard to that which can be renounced. That which is Eternal, that which is Truth is to be embraced.

19. He who is himself bound will ever be attached to the bound. This is the very nature of the individual. With the help of the Guru one comes to realise the impermanence of things. Everything is possible through the power of the Guru. Even when you feel you have got patience, don't relax your efforts, but try again and again, to your last breath, never leave off. Pray to him that you may continue to remain at His Feet all the twenty-four hours.

He who has been initiated by a Guru must, under his direction, try to keep his mind every minute of his life engaged in worship, Japa, meditation, the perusal of sacred texts, in singing the praises of God, in Satsang and the like. Exert yourself to the limit of your power, however small it may be. He is there to fulfil what has been left undone.

20. The Lord's is the body, the Lord's is the mind. The Lord's is all mankind. Serving any one is His service only. Endeavour to keep your mind always elevated. Is there ever a time when He is invisible? The discovery of this is all that is wanting.

21. When you feel power within yourself, when new light dawns on you from within, the more you can keep it concealed in utter calm and stillness, the more will it grow in intensity. If it gets the slightest opening, there is always the fear of its escaping. Be vigilant. He himself will provide everything that is necessary — initiation, instruction — whatever it may be.

Mother Anandamayee

By Sri Dilipkumar Roy

Those whom Thou once hast touched with Thy fair eyes
Have known what is the loan of Heaven's Light,
A bounty none could ever here surmise
In an earth-born woman's gaze which silvered Night.

Earthly yet not of earth ; in life's dark drift
When storms tear through and wilts our faith in day,
A prey to clouds — the pall could only lift
If the eyes revealed a love-lit soul in play.

For Thee all, all is play : Thou art a child
Of the Mother Still, and yet who'll dare deny
The Child's the Mother of mothers? So Thou art styled
Ananda's Daughter — a gift of the blue sky,

A dowry of Dream to din! Thy message rings
To our harassed ears like some melody!
For when Thou speakest the earth-bound float on wings
Of hope and love, then learn to soar on high.

Old scriptures are life's finger-posts, we heard ;
We pored and pored and felt old, satiate
Until we saw a Face upturned, Godward,
Not ears —'tis eyes that lead, intoxicate.

O Lotus-Grace blown on our graceless earth!
How shall we pay Thee homage — We never trod
An alley to Worship! Pent, alas, from birth
In the sty of worldly wisdom, we shed our blood

Only for things that break their troths for ever
Or deep fulfilment ; science, art and passions
Still urge us on in life's dismal endeavour ;
'Tis half-lights are adored today of nations.

So Thou comst with Thy mystic laughter — moods
And ruleless ways of wind and wilfulness.
Our life is blind ; Thy aerial radiance floods
Our age-long droughts of vision to sow Thy Grace.

From infancy we heard of Mother Ind's
Long dynasties of sages high and hoary ;
Yet in our Pantheons one seldom finds
A saintly woman's form haloed with glory.

We sing of the Gopies' Krishna-love sky-vast,
In the Vedas women wrote great hymns, we claim ;
But when a woman harks back to the past,
We are vexed and never can find for it a name!

So Thou art born to us, O Damsel deep !
With wisdom and love divine, and with Thy sure
Answers and raptures make even stalwarts weep
And pundits laugh — one knows not with what lure!

O mystic Minstrel holding the Wizard's Wand!
O Envoy of the Ethereal to Clay!
Teach us until our minds can understand
Thy gospel of Ananda, and come to stay!

Shree Shree Anandamayee Sangha

The devotees of Shree Shree Anandamayee Ma felt the need to form an association to bring closer together the vast number of persons from all parts of India who during the course of years had come to Mataji again and again and had expressed a desire to be kept informed of Her movements, and of activities around Her in which they wished to participate whenever possible. Mataji's Divine personality attracted more and more devotees and in course of time a number of Ashrams had sprung up in different parts of India. Activities and functions also having multiplied the need for establishing an organisation to look after these was being felt all the more. The establishment of the Sangha in February 1950, therefore, fulfilled this need also and it took over the work of looking after the problems relating to ownership, management and activities of Ashrams as well as co-ordination of activities and functions.

Various misapprehensions and doubts shared in certain quarters regarding the proposal were soon set at rest by the inspired and sustained efforts of Didi (Sriyukta Guru Priya Devi). Together with several other devotees She worked unceasingly for the formation and success of the Sangha which was considered to be a necessary step to carry the message of Mataji and the glory of Her personality to the world.

Time has shown that this was a right step because to control, organise and promote bodies such as Ashrams and other institutions on a big scale and to guide their activities, the establishment of an association was absolutely essential.

So it was that with Mataji's Kripa the efforts of devotees were crowned with success and the Sangha took shape.

Aims & Objects :

The chief aims and objects of the Sangha may be briefly summed up thus (For detailed enumeration see the Memorandum of Association of the Sangha) :

1. To endeavour "to carry the message of Mother and the glory of Her personality to the world". through organising functions and celebrations, issuing publications, and by other means considered suitable to deliver the nectar of Mother's words to humanity at large.

2. To take over the ownership and to look after the management of Ashrams and institutions that have grown up around Mother and also to develop and organise new institutions.

3. To bring together in close contact the large number of devotees of Mother who hail from various parts of India and to promote and foster a feeling of brotherhood among them so that "by mutual co-operation they may help themselves to spiritual enrichment and share the grace and blessings of Mother both individually and collectively".

Activities :

Among the main activities of the Sangha at present, in pursuance of the above objects, may be mentioned :—

1. *Publications :* A quarterly illustrated journal called 'Ananda Varta' is published by the Sangha containing articles regarding the philosophy of Mother's teachings or recording Mother's sayings and dealing with various aspects of Her life and personality and giving information about Her movements. Contributions of general philosophical and religious interest are also included.

Two editions, Hindi/English **and Bengali/English** are published at present and the general standard of articles is high. As a result of that it has developed a fairly wide circulation among the devotees and even outside.

Books :

1. The Sangha has also published a number of books in English, Hindi, and Bengali, on the life and teachings of Mother.

Ashrams :

The Sangha at present has Ashrams of its own in the following places :—Banaras (Head Office of the Sangha), Brindaban, Calcutta, Puri, Ranchi, Bhimpura (Gujerat), Rajgir (Bihar), and Bhuvaneshwar (Orissa).

Educational Institutions :

1. The Sangha runs two educational institutions, viz., the Vidyapith at Almora for boys and the Kanyapith at Banaras for girls. The main stress in these institutions is laid on inculcating moral and religious values and in imparting training according to the ancient Brahmacharya system as adapted to modern conditions. General education according to ordinary school curriculum is also imparted side by side.

Functions and celebrations :

The most important function celebrated by the Sangha is Mother's birthday ; other important functions which are organised and celebrated are :

The Dasehra, Guru Purnima, Gita Jayanti, etc. Deserving of particular mention is the Samyam Saptah Mahavrat which lasts a week and during which the devotees undergo a course of discipline with restricted diet and regular practice of meditation, Japa, etc.

Other Activities and Projects :

The activities of the Sangha are constantly on the increase and the Sangha has to expand, as circumstances permit, to meet fresh demands. Among the activities already set on foot or about to be introduced, may be mentioned a central library at the Banaras Ashram, a Hospital for use of the inmates of the various Ashrams under the Sangha, a summer camp for children for a course of religious training etc.

Membership of the Sangha :

Any devotee of Mother, not under 18 years of age, can apply for enrolment as a member of the Sangha by filling in the prescribed form and paying the minimum annual subscription which is Rs. 9/- a year.

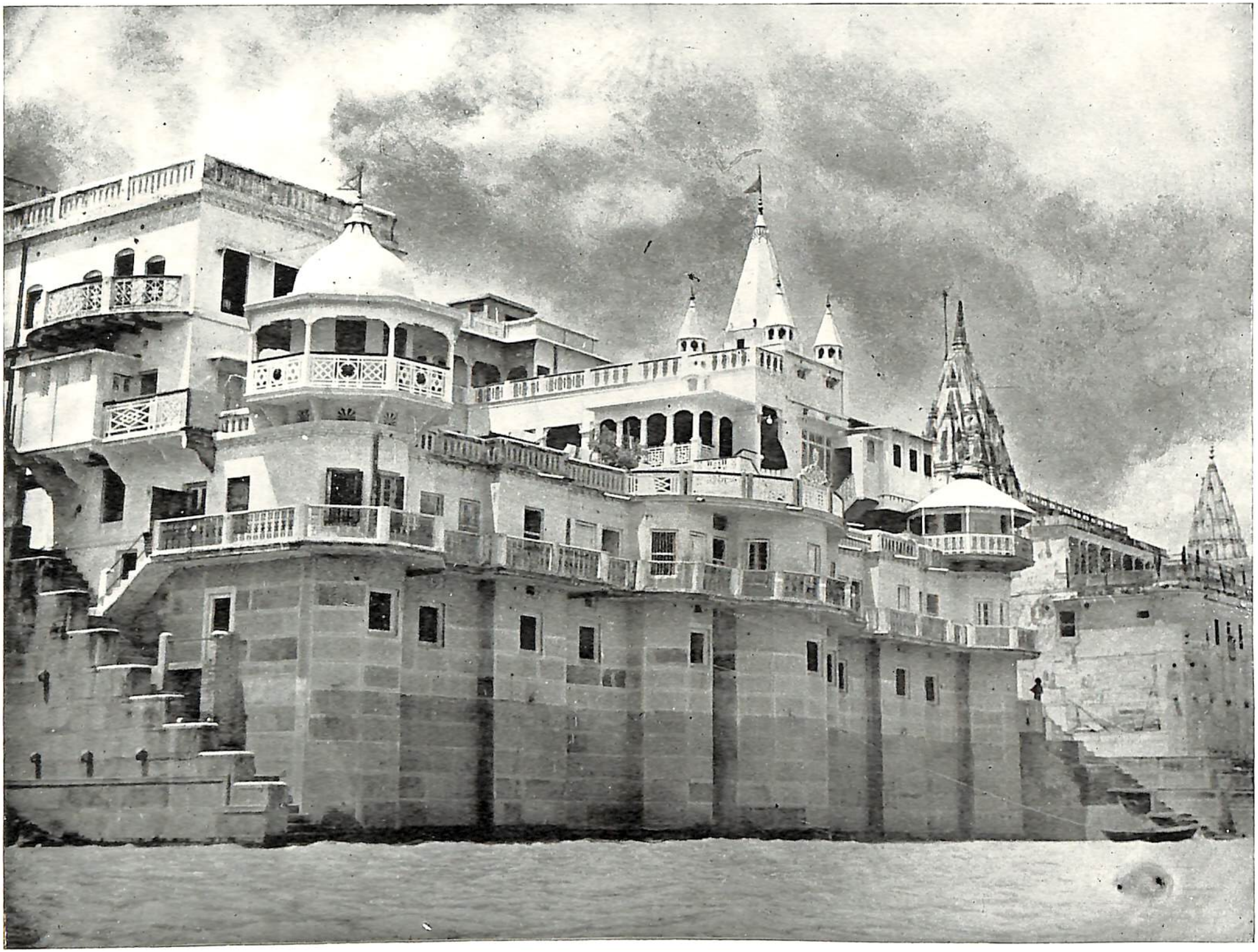
Concluding remarks : An appeal :

Just as a child becomes a father one day so the Sangha has to foster today the objects for the attainment of which it was born. However, it has to be remembered that the Sangha is still young. That, by the grace of Mother, it has so far overcome insuperable difficulties and obstacles does not mean that it has succeeded in establishing itself on a firm foundation. To the devotees of Mother it is no doubt a source of satisfaction that it is functioning vigorously, and has expanded, but it is felt at the same time that more selfless zeal, and sincere effort is required from all the members, old and new, to take it nearer to its cherished goal, namely to spread Mother's message far and wide all over the world. An important means towards this end is the enrolment of new members. A further realisation of their responsibility towards the attainment of this goal has been brought home to the members of the Sangha through reports and its Journal. Success in the great task that the Sangha has taken upon itself would depend on the measure of sympathy and co-operation extended to it by the members and devotees.

It may be worth while reminding ourselves that next to propagation of Mother's teachings, the main reason why the Sangha was called into existence was to provide opportunities in an organised manner to enable the devotees and members to utilise to the full the possibilities for spiritual advnacement and self-realisation, brought about by the fact of Mother's being among us and Her abiding grace. It is only by seeking upliftment and progress in this direction that the measureless potentiality for spiritual progress and regeneration embodied in Mother, can be made available to the rest of the world which stands in sore need of it. This is the glorious role of the Sangha if it is helped to rise up to it by the united endeavour of all its members.

Let us hope and pray that Mother would give us the necessary vision and faith and the will to work for it so that the twin supreme objectives—आत्मनो मोक्षाय जगद्धिताय च—'personal salvation and world regeneration' will not remain a distant dream but an actual accomplished fact.

May the grace of Mother be always with us in all our endeavours and activities.



Shree Shree Anandamayee Ashram, Banaras

भजन

(जय) हृदय-वासिनी शुद्धा सनातनी
(श्री) आनन्दमयी मा ।

भुवन उजला जननीं निर्मला
पुण्य विस्तारीणी मा ॥

राज राजेश्वरी स्वाहा स्वधा गौरी
प्रणवरूपिणी मा ।

सौम्या सौम्यतरा सत्या मनोहरा
पुर्ण परात्परा मा ॥

रवि-शशिकुण्डला महाव्योमकुन्तला
विश्वरूपिणी मा ।

ऐश्वर्यभातिमा माधुर्य्य प्रतिमा
महिमामण्डिता मा ॥

रमा मनोरमा शान्ति-शान्ता-क्षमा
सर्वदेवमयी मा ।

सुखदा वरदा भक्ति ज्ञानदा
कैवल्यदायिनी मा ॥

विश्व प्रसविनी विश्वपालिनी
विश्वसंहारिणी मा ।

भक्त-प्राणरूपा मूर्त्तिमति कृपा
त्रिलोकतारिणी मा ॥

कार्यकारणभूता भेदाभेदातीता
परमदेवता मा ।

विद्या-विनोदिनी योगीजन रञ्जिनी
भवभय भञ्जिनी मा ॥

मन्त्र बीजात्मिका वेदप्रकाशिका
निखिल-व्यापिका मा ।

सगुणा स्वरूपा निर्गुणा निरूपा
महाभावमयी मा ॥

मुग्ध चराचर गाहे निरन्तर
तव गुण मधुरिमा ।

(मोरा) मिलि प्राणे प्राणे प्रणमि
श्री चरणे जय जय जय मा ॥

डाको मा मा मा मा मा मा मा ।

बोलो, गाओ, भजो, जपो, मा मा मा ॥

श्री श्री मातृ ध्यान

ॐ कृत-सहज समाधिं बिभ्रतीं हेमकांतिं
नयन सरसिजाभ्यां स्नेहराशिं किरन्तीय ॥ १ ॥

मनसि कलित भक्तिं भक्त मानन्दयन्तीं
स्मितजितशरदिन्दुं मातरं धीमहीह ॥ २ ॥

ॐ तपनशकलकल्पं कल्पवृक्षोपमानं
शरणगतजनानां तारकं क्लेशणाशात् ॥ ३ ॥

हृदय-कमलमध्ये स्थापयित्वेह मातु-
र्विहित विविधकल्पं पादपीठं भजामि ॥ ४ ॥

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